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Finally, the question would naturally arise whether the Prākrit dialects show tendencies of this same sort. I hav examind this question in a somewhat superficial way, but do not feel like expressing an opinion. The matter of doubling of consonants in Prākrit is much more confused than in Pāli, and requires a special study.

The tendency which I assume never acquired anything like universal prevalence in Pāli. But this cannot be counted as a disproof of the thesis. Pāli fonology is full of such tentativ leads, never fully carried out.

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### *On a possible Pre-Vedic Form in Pāli and Prākrit*

The Pāli-Prākrit root *kaddh*, 'draw', 'plow', is the lexical equivalent of Sanskrit *karṣ*, *krṣ*,<sup>1</sup> but cannot be derived from its presumptive source by any known fonetic process. Analogical infection, or blend with any other root does not suggest itself, tho possibilities of that sort are not entirely precluded by mere negation. But it is possible to explain root *kaddh* by an historical process of another kind.

The 'root-determinative' *d* attaches itself with great predilection in the Aryan tongues to roots ending in sibilants. Thus in Vedic the root *īd=īṣ-d*, from *īṣ* (*ichati*), for which see *Johns Hopkins University Circulars* 1906, pp. 13 ff.<sup>2</sup>; *pīd=pīṣ-d* (*JHUC. l. c.*) from *pīṣ*, 'crush' ( $\pi\epsilon\zeta\omega$  has nothing to do with the case); *mīl*, from *\*mīd=mīṣ-d* from *mīṣ*, both in the sense of 'shut the eyes' (Wackernagel, *Altindische Grammatik* i. 221 ff.).

Some of those formations are Indo-Iranian, or even Indo-European: Avestan *khraozdaiti*, 'harden', *khružda*, 'hard'; Sanskrit *krūdayati*, 'thicken', *krodas*, 'breast': Greek *κρυσταίνω*, 'congeal'. Sanskrit *hed*, *hīd*, 'hate', Avestan *zoizda*, 'ugly', OHG. *geist* (cf. ON. *geisa* 'be infuriated'): Goth. *usgaisjan*, 'make beside one's self'. Especially as regards the sounds *zd*, preceded by *r*, cf. Aryan *mṛzd*, in Sanskrit *mṛd*, Avestan *mərəzd* 'pity', either from root *mṛṣ*, 'forget', or I.-E. *mṛg* 'wipe off'.

<sup>1</sup> Hemacandra 4. 187; the basis *kaddh* is probably continued in the modern Hindu dialects; e. g., in Marāthī *kādhnam*; see Bloch, *Langue Marathe*, §§112, 231, and p. 308.

<sup>2</sup> Persistent identifications with Lat. *aestumo*; Goth. *aistan*; OHG. *ēra*; or with Skt. *yajati* (*īṣta-*) are all wrong.

It seems hardly possible that Pāli-Prākrit *kaddh* does not contain this same additional *d* (*kṛṣ-d*, *kṛṣ-d*), tho there is no trace of it in Iranian and Vedic. The form should be Aryan *kṛzd* (Avestan *kərəzd*; Vedic *kṛd*). From this otherwise defunct Aryan *kṛzd* the Pāli-Prākrit *kaddh* is derivable by impeccable fonetics. The assumption is daring but not impossible when we remember that the Middle-Indic dialects have certainly preserved some Vedic forms that are lost in Sanskrit; see Pischel, *Grammatik der Prākrit-Sprachen*, §6 (with bibliograpy).

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*Gobryas, governor of Babylonia*

In *Revue d'assyriologie* II. 165 ff., Père Scheil published a letter from Erech, written by Anu-shar-uṣur to Nabû-mukîn-apli and Nabû-ahē-iddin, in which reference is made to soldiers who are on the *lī'ū* 'roll' of Nebuchadrezzar and Neriglissar; and the fact that the captain was anxious that the depleted ranks of these soldiers should not become known to Gubaru. From this Scheil concluded that Gobryas had already exercised a high command in the army at the time of Nebuchadrezzar. (See also King, *A History of Babylon*, p. 281.)

The mention of soldiers' 'rolls' of Nebuchadrezzar and of Neriglissar when Gobryas was in control would at once suggest that the time the letter was written was not in the time of Nebuchadrezzar, but when he was governor, in the reign of Cyrus; and from what follows this is shown to be correct.

In the writer's *Neo-Babylonian Letters from Erech* (YBT III) there is one, No. 45, in which the *lī'ū* 'rolls' of Neriglissar and Nabonidus are referred to in connection with food for the soldiers of Cyrus. From what follows this was written in the same reign, namely that of Cyrus. See also No. 81, written by the same man. No. 106 also refers to the *lī-ē* of Nebuchadrezzar, Neriglissar, and Nabonidus, and was written by the same man, Innina-ahē-iddin, but probably in the following reign because of the references to Cambyses (see line 34).

In Tremayne's *Records from Erech, Time of Cyrus and Cambyses* (YBT VII), which is ready for the press, the names of Nabû-mukîn-apli and Nabû-ahē-iddin, the two addressees in Scheil's tablet, frequently occur together as two officers, the former as the